Library of

ST. JOHN'S SEMINARY

BRIGHTON, MASSACHUSETTS

Vol. VIII. ST. LOUIS, MO., THURSDAY, NOVEMBER 21, 1901. No. 34.

The Review

Founded, Edited, and Published by Arthur Preuss.

Published Weekly at $2. a Year (Foreign $2.50.) Office: 13 N. 3rd Street. Telephone, Bridge 246A.

[Entered at the Post Office at St. Louis, Mo., as Second Class Matter in August 1896.]

TABLE OF CONTENTS.

	Page
Leaders:	
The Legend of the Holy House of Loretto. (Arthur Preuss.)	529
The Revolution and the Papacy.	531
The Review and the Irish. (Arthur Preuss.)	532
Subjects of the Day:	
Football a Brutal Game. — Free School-Books in Chicago.—The "Right of Exclusion."	533
Current Educational Topics:	
Catholic Schools in Ireland. (A. P.)	
Organisation of Catholic School Supervisors and Seminaries. (Rev. Dr. Jos. Selinger.)	535
Letters to the Editor:	
The McGrady Scandal. (Rev. G. Rybrook, Ord. Praem.) — The Pronunciation of Latin. (Rev. C. Eichner.) —A Significant Coincidence. (Rev. John Kubacki.)	538
Editorial Letterbox.	540
With Our Exchanges. (Arthur Preuss.)	540
Geographical and Ethnological.	
The Chickasaw Indians in Mississippi. (J. A. Smith.)	541
The Religious World:	
Domestic:—Notes.	541
Foreign:—Notes.	541
Catholic Federation:	
The Archbishops and Federation. (A. P.)—A Dissenting Voice.—Notes.	542
Church Music.	543
Notes and Remarks.	544

The Legend of the Holy House of Loretto.

If the 'Kirchenlexikon' does not require correction in its treatment of the Holy Sindon (see Fr. Meifuss' paper in No. 32, page 485) — a revision of its article on the Holy House of Loretto seems to be called for. Such a learned and orthodox theologian as Rev. Dr. Funk declares, in the *Theologische Quartalschrift* of Tübingen (III, p. 472), that "it is humiliating for us German Catholics that our leading theological cyclopedia at the end of the nineteenth century contains such a (crass and legendary) story."

Dr. Funk recalls Rev. P. Grisar's remark in his famous lecture at the International Catholic Scientific Congress of Munich (see page 134 of the current volume of THE REVIEW), that "it would be altogether out of place for a preacher to announce from the pulpit in a tone of superior knowledge, or, perhaps, with ridicule, that the Casa Santa di Loretto had not been carried thither by angels," with its plain inference that the legend is really untenable, but its extirpation ought to proceed with caution, lest pious ears be offended.

"I understand," says the learned Tübingen Professor, "that documents which show how the legend originated have lately been found and submitted to a circle of scholars for examination and publication . . . . I can only hope that this is true. For the present, however, it is desirable that the suggestion of the learned Jesuit be carried out. The legend may and should be treated sparingly in the presence of (intellectual) minors; on the other hand we must cease to defend and spread it. An assertion like that in the 'Kirchenlexikon' (VIII, 147), that the Holy House of Loretto has in the course of centuries stood every test both of historical research and of scientific scrutiny, is an outrage against truth (ein Frevel an der Wahrheit.)"

The *Katholische Kirchenzeitung* of Salzburg (No. 81) prints Dr. Funk's brief but trenchant paper with a few lines of very acrid comment, charging a portion of the clergy with upholding exploded legends for the sordid reason that they derive pecuniary advantage therefrom. The charge appears to us to be exaggerated.

In this connection it may be well to reprint a passage from an article published in this Review on July 25th, a. c., by an eminent member of the Society of Jesus, indicating the character of the documentary evidence referred to by Prof. Funk and the bearing which the final demonstration of the spuriousness of the Holy House of Loretto, which appears to be inevitable, will have on Catholic faith and practice.

"Suppose, for instance," says our contributor, "a historian finds good documents showing that some time in the thirteenth century a noble Italian family *De Angelis* had stones transported from Nazareth, out of which they built the Holy House of Loretto, and he can trace the gradual development of this fact into the pious legend that angels transferred the Holy House of Nazareth. What doctrine of the Church is endangered by this discovery? None whatever. And although the peculiar attraction to this shrine exists no longer, yet not even the devotion to the Holy House of Loretto need be given up, as it is in no way implied that the Blessed Mother of God has not chosen this place to bestow special graces on her devout children. As regards the feast of the Translatio Domus Lauretaneae, there is no reason why it might not be celebrated in future, just as an Anniversarium Dedicationis Ecclesiae; in fact the Mass of that feast has the character of a feast of the dedication of a church. In a way, it might be called the translation of the Holy House of Nazareth; of its having been transferred by angels, not a word is said in the prayers of the Mass; and if the Breviary does say it, we know that this is not an infallible source of historical knowledge. We know that many changes and corrections have been made and others are likely to be made. Let it be remembered that Pope Julius II. in a Bull, in the year 1507, speaks of the tradition as 'ut pie creditur et fama est.'"

In this country, the pious belief in the Holy House of Loretto, already spread among a portion of the faithful in the early part of the last century, became pretty generally accepted through the "examination of the historical evidence of its miraculous translation" made with much acumen by our late lamented Archbishop, P. R. Kenrick, then Vicar General of Philadelphia, in his little book 'The Holy House of Loretto' (Philadelphia: Cummiskey. 1841). But even Archbishop Kenrick, though firmly convinced of the truth of the alleged fact, and positive in his assertion of its being based on the most indubitable historic proof, took care to remark in his Preface that, "whatever be its claim on our assent, (it) is only a matter of pious belief, and, therefore, of comparatively minor importance" (p. 7).

The claims of the legend on our assent having now been shown to be weak, it becomes the duty of every educated Catholic to cease to defend and uphold it until full certainty can be had one way or the other. For as St. Augustine has pointed out centuries ago, we must beware of asserting unproven things in such a way as to furnish learned unbelievers with cause for derision and effective argument.

Arthur Preuss.

The Revolution and the Papacy.

THE *Civiltà Cattolica* (quad. 1230) contrasts the hopes of Liberals and the fears of Catholics after the seizure of Rome by the Italians thirty years ago, with the situation as it presents itself to-day. The Liberals, it remarks, who expected to see the City of the Popes transformed into a theatre of national splendor and gratifying triumphs, could never have expected that the hoped-for splendor would prove only to be misery of every kind, and the triumphs converted into perpetual mourning. The Catholics, on the other hand, who were so deeply concerned for the temporal lot of the Pope, and hoped that his imprisonment in the Vatican might prove short, could never have imagined that it would have lasted so long; that while it endured Pius IX. and Leo XIII. would become the two most prominent men in the world, that the revolution, remaining master of Rome, would serve by its dark shadow to set forth the papacy in more glorious relief, while itself it had to submit to the rebuffs and misfortunes which have humiliated and weakened it.

Neither Liberals nor Catholics could ever have suspected that in the meantime would occur the most remarkable fact in the history, now two thousand years old, of the popes. It is the unwonted longevity of two of them, Pius IX. and Leo XIII. Of these during their captivity the former has, without example, in the whole series of 260 popes who preceded him, surpassed the years of Peter in the Holy See, while the other is approaching them. This remarkable length of years has caused them both to look on from the Vatican, one after the other, at the funerals of all the authors or promoters of the Italian revolution: from Cavour to Crispi, from Mazzini to Garibaldi, from Napoleon III. to Bismarck. They have seen them all disappear like shadows from the stage of the world, all "abire in locum suum."

This is an event which impels the mind to admire the hidden designs of that Providence which rules the destinies of the Catholic Church. In the course of the last 125 years four popes have succeeded in the Chair of Peter, each of whom has suffered imprisonment, and their combined reigns cover a period of 104 years. They are: Pius VI., who died a prisoner of the French Jacobin Republic after a pontificate of 24 years and eight months; Pius VII., held in close imprisonment by Napoleon I., who died after having worn the tiara for 23 years and five months; Pius IX., who, held captive by the Kingdom of Italy, passed to the better life after the remarkable pontificate of 31 years and seven months; and the now gloriously reigning Leo XIII., who for 23 years and eight months has lived courageously and prosperously, though now a nonagenarian, confined like Pius IX., "sub hostili dominatione constitutus," in his palace of the Vatican.

It is not for us, continues the *Civiltà*, to examine into the mystery of such a dispensation. It is certain, however, that this aureole of long life and reign, combined with the glory of imprisonment, has served to deepen in the hearts of the people faith and devotion to the Holy See in a way never before equalled. The further effect has followed, that the power and majesty of the papacy has been increased and strengthened, and Catholic unity brought into closer bond with it.

After enumerating various facts and indications showing that the persecution to which the Pope has been so long subjected has served not only to draw closer to him the Catholic world, but to earn for him the good will of well-informed and honest men, whatever may be their religious convictions, the writer goes on: Such has been the operation of Divine Providence, that all the arts of the sects, the schemes of ribald governments, and the criminal violence of the revolution exerted for the destruction of the papacy, have served instead to exalt it and gain for it in the person of the august prisoner of the

Vatican all right thinking persons, of honest heart and righteous mind, in a word, the very flower of Christianity and honor; so that it is clear that, apart from ignorance or prejudice, the papacy has no enemy except the moral scum and dregs of the human race. A result all the more inexplicable, unless considered in the light of the Catholic faith, because, naturally speaking, it seems impossible that it should have been brought about. Everything in the material world has conspired, and still conspires, to discredit, to weaken, blacken, and destroy the authority and greatness of the papacy—governments, parliaments, journalism, the press, the telegraph, the theatre, the school (the writer here has, of course, Italy more particularly in view), availing themselves of the public license conceded to blasphemy, lying, abuse, and calumny. And yet all this has only availed to produce an effect the opposite to that which was desired. It is the arm of God alone, which can draw from evil good, that has been able to turn the malice of the revolution into an instrument of advantage to the papacy.

He who refuses to resort to the only true and real key afforded by the faith, will seek in vain to explain the mystery of the institution of the Roman Pontificate, invincible, insuperable, ever the more intact and victorious the more it appears to be vanquished and destroyed. This fact, which has remained constant for now over nineteen centuries, and is splendidly confirmed by the vicissitudes of our own days, and of which no philosophy can give a satisfactory explanation, affords an irrefragable proof of the divinity of the papacy; and blind and unhappy is he who can see this in his mind, but can not feel it in his heart.

THE REVIEW AND THE IRISH.

We clip the following editorial article from the *Western Catholic* (Chicago) of Nov. 9th:

It is the fashion among many of our Catholic contemporary weeklies to abuse the clever and courageous editor of The Review as anti-Irish. We take much pleasure in asking attention of all friends of the Gaelic language movement to the editorial in the issue of The Review published on Oct. 31st. Mr. Preuss says: "The Catholics of all those nationalities whose mother-tongue is not the English, and who have for years contended for the right of preserving their native language, view the growth of the Gaelic movement, as far as it means a revival of the ancient Celtic idiom, with a sympathy that is deep and hearty."

We welcome the kindly words as indicative of the true feelings of Mr. Preuss towards the Irish; that is, sympathizing with all movements of a practical and elevating nature. We heartily wish that some of the editors so ready to criticise Mr. Preuss would be as willing to encourage those enlisted in the Gaelic language movement. We are glad so keen a mind recognizes the true value of a movement which means so much to the Irish people as a nation.

The above mentioned article was neither the first nor the only one in which The Review has expressed its love for the Irish and its sympathy for their efforts to revive their ancient beautiful mother-tongue, of which an eminent French linguist has said that it is "as clear as Latin, flexible and harmonious as Greek, stately as Spanish, soft as Italian, fluent as French, and expressive as German." The reason we are abused as anti-Irish (and off and on as anti-German, anti-French, anti-Polish, etc., too, for that matter) lies in the fact that we have a habit of "speaking out in the meeting," praising or blaming according to desert, as we conceive it, without fear, or favor, or prejudice. Nationality has never cut any figure with us; neither has color, or tongue, or profession, or dignity; we endeavor to judge contemporary personages and events in the dry light of pure Catholic truth and eternal justice, and if we find it our duty to censure, we censure, no matter where the chips fly, no matter who the jades that wince. Therefore, after a hundred denunciations

and a thousand onslaughts, thanks be to God, our withers are still unwrung.

We have devoted not a little study to the history, profane and ecclesiastical, of Ireland, according to the most authoritative writers, and this study has filled us with admiration for the deep faith and unswerving loyalty of the Celt. Looking upon Ireland, said Cardinal Newman years ago—Newman who understood the Irish people so well and appreciated their aspirations as well as any man can who is not a native to the soil—"I contemplate a people which has had a long night, and will have an inevitable day." A glimpse of the coming day, it seems to us, appears in the Gaelic movement, in so far as it aims at the resurrection of the Gaelic tongue. "Resurrection" perhaps is not the right word. As Prof. Gillespie recently said in Chicago (*New World*, Nov. 9th), Gaelic is not dead, and the object of the Gaelic movement is to arrest a decay rather than to resurrect a corpse. Gaelic is a language with a literature, and not a barbaric tongue or a corrupt patois. German scholars have proved this long ago, and in scholarly Deutschland, the home of our own forbears, stood the cradle of the modern Gaelic movement.

The Irish race is too noble a race to perish. But as Prof. Gillespie has well said, no nation can exist without a distinctive language of its own, nor can any race survive that servilely accepts the language of the conqueror, adopts the customs, literature, and modes of thought and speech of the oppressor, and accepts ideals which are foreign to its own soil.

The words of the Anglican Bishop Wordsworth,*) "It is to Ireland that we largely owe our Christianity," may be extended to Burgundy, Switzerland, ancient Alamania, Italy, the regions of the middle Rhine, Franconia and Northern France; and if we in twentieth-century America follow the example of St. Boniface in combatting a few Irish renegades like those who, even in those early days, tried to sow the seeds of discord in Germany,†) we do not for a moment allow our eyes to be blinded to the fact that there has not been in all history a nation more loyal to the Church, freer from the contamination of heresy, and more zealous in evangelizing pagans, than the Irish. And therefore we are not in any sense anti-Irish; on the contrary, we love the faithful Irish people, admire their devotion to Peter and his successors, commend and emulate their salient virtues of piety and chastity, without, however, ever permitting ourselves to be coaxed into approving or supporting any word, act, measure, or movement, be it on Auld Erin itself or in America, which will not stand the test of sempiternal truth and justice.

ARTHUR PREUSS.

*) 'The Church of Ireland.' London, 1866. P. 76.
†) Bellesheim, 'Gesch. d. Kath. Kirche in Irland,' I, 176.

SUBJECTS OF THE DAY.

Football a Brutal Game.

Perhaps our remark on page 496 concerning football has seemed to some of our readers too harsh or exaggerated. To disabuse them of any such notion we reproduce below the concluding paragraphs of a paper in the November number of *Ainslee's Magazine*, on the "Training of a Football Team," written by Allen Sangree, who shows a thorough knowledge of, and much sympathetic interest in, the subject.

"The twentieth-century football player," he says, "is made up of contrasting elements. Had he lived in the days of Nero his training would have led him to enter the arena and try conclusions with the wild beasts trapped in Scythia and Africa. Here in America he is placed upon a pedestal and lauded by men, women, and children. Matinee girls clap their daintily gloved hands to see an eye gouged out. Young boys seethe with envy at the giant's stride, and even fond mothers overlook a broken nose or arm, smiling complacently when a son is carried off the field on a stretcher, proud in the certainty that his name will be blazoned in public print and a populace join in hero-worship at his shrine.

One time the champion footballist is told to restrain himself, and again to slug. He insists that he is a Christian gentleman, and yet shows no sympathy for a weak opponent. Hinkey, of Yale, who played so vicious a game that 'Hinkeyism' became synonymous for ruffianism, was portrayed to me by a friend as the soul of gentleness. 'He had no intention of killing Wrightington, in that Yale-Harvard game,' explained this person, 'and the breaking of Wrightington's collar bone was merely an accident. Hinkey wouldn't harm any one.'

Again the football man, as I have indicated, insists that the game develops strong mentality, and yet nations seem to thrive without his assistance, and the high places of State and forum know not his presence.

But the game and the man are both popular and each continue year by year to wrest a greater part of public attention. So the conclusion is that the Anglo-Saxon race still loves the sport that nearest approaches bloodthirstiness when it is presented amid genteel surroundings. In this we follow the cravings of our English ancestors, who rejoiced so earnestly in football exhibitions several hundred years ago that Philip Stubbs, Puritan, felt called upon to denounce the sport in a book called 'Abuses in the Realm of England.'

'For as concerning footballe,' said he, 'I protest unto you it may be rather called a friendly kinde of fight than a play or recreation—a bloody and murthering practice than a felowy sport or pastime—for they have the sleights to mix one between two, to dash him against the hart with their elbows, to butt him under the short ribs with their griped fists and with their knees to catch him on the hip and picke him on his neck, with a hundred such murthering devices.'"

The editor of The Review saw many a game of football in his college days and once participated in one—but only once; the brutality of the sport and a bruised shin for ever after kept him off the gridiron on which he witnessed so many evidences of a brutalizing tendency that he has become a strong opponent of the game.—A. P.

The "Right of Exclusion."

Nearly a decade has passed since the *Frankfurter Zeitung* announced that England, Germany, and Italy had requested Austria to employ its "right of exclusion" in the next Conclave against a certain Cardinal whose name never became known. Whether an agreement was ever reached on this head, and how the matter now stands, is more than we can say. France, too, claims the traditional right of signifying to the assembled Conclave the name of one cardinal whom it desires to have excluded from the list of available candidates for the tiara, and the Rome correspondent of the Montreal *Semaine Religieuse* (No. 18) informs us that it is firmly decided to make use of this alleged right when the cardinals meet to elect a successor to Leo XIII., and that the Cardinal whom it has singled out as "excludendus" is His Eminence Cardinal Gotti, of the Carmelite Order. He is the author of the two well-known letters of the S. Congregation of Bishops and Regulars, of which he is Prefect, with regard to the persecution of the religious orders in France, and the government fears that as pope, "*il serait trop pape*," and would make himself the staunch champion of the humble monks and nuns whom it persecutes so fiendishly.

The so-called right of exclusion, claimed by Austria, France, and Spain, though repeatedly exercised even in the last century, has never been officially acknowledged by the Church, and it is doubtful, now that nations have lost every vestige of a claim they may have formerly had as Catholic nations, whether future conclaves will allow themselves to be disturbed by any attempted interference on the part of Paris, Vienna, or Madrid.

Free School-Books in Chicago.

The gist of Judge Neely's recent decision in the legal fight for free text-books in the public schools of Chicago, is that under the constitution and statutes of the State of Illinois the Board of Education

of the City of Chicago has no power to furnish free school-books, and that further legislation will be necessary to vest the Board with that authority.

The *Chicago Chronicle* (Nov. 8th) thinks that the practical effect of this decision—which, by the way, is not final, the case having been appealed by the Board—"should be to cause the abandonment of this and other semi-Socialistic ideas for good."

But will it? The *Record-Herald* (same date) points out that, while the legislature has not yet got so far on the Socialistic path, if Judge Neely's decision is sustained by the higher courts it will be besieged by a powerful Socialistic lobby. It is not so hard to push a bill through the legislature when there are powerful influences to back it.

The remedy, in the opinion of the paper last mentioned, lies in this that the public should be made acquainted with those principles and policies which it was not Judge Neely's duty to pass upon, but which underlie the whole question at issue.

"Does it (the public) believe that people who are able to supply their children with books should appeal to the State for aid?"

Of course it does; just as it believes that people who are fully able to educate their children should appeal to the State for schools and teachers and utensils. Given the Socialist foundation of our entire public school system, it is difficult to see how the ultimate sequelae can be avoided. Free school-books are bound to come, and free shoes, free clothes, free luncheons too. And the sooner they come, the better; for it will take a strong reductio ad absurdum to make the people at large understand the TRUE principles underlying education.

Trust him not with your secrets, who, when left alone in your room, turns over your papers.—Lavater.

*

Flattery is praising by lying or lying by praising to please the praised. — Tillman Pesch, S. J.

EDUCATIONAL TOPICS.

Catholic Schools in Ireland. Rt. Rev. Bishop Clancy, of Elphin, who is in this country on a visit, recently delivered an interesting address, at Utica, N. Y., on education in Ireland.

The government allows a large sum (at least two-thirds of the cost) for the erection of schools. It trains the teachers and pays their salaries. The priest is very often the patron and always the manager of the school attended by the Catholic children. He has in his hands the appointment of teachers, and should a teacher prove unworthy of his position, he can dismiss him. The priest is at liberty to call in at any time during the hours for secular instruction and to see how the work is being carried out. There is a time for religious instruction each day, and the teacher is required to impart it. The priest may go there every day during the time thus assigned for religious instruction and impart it in person.

There are, however, three defects: 1. The administrative board of education is the nominee of the government; its members are appointed by the Lord Lieutenant directly. 2. Outside of that half hour there is no liberty to expose religious emblems, and even the crucifix can not be hung up in the school room. 3. Neither can the statue of the Blessed Lady nor of any other saint be exposed for veneration.

Besides these denominational schools, there are so-called model schools for the training of teachers, based upon the mixed principles of education. This system the episcopate of Ireland has opposed, considering it not only wrong in principle, but a grievous injustice to the Catholic people of Ireland, inasmuch as £30,000 of public money is annually spent in its maintenance.

The intermediate system of education, instituted in 1878, seems to be defective in this that the colleges endowed by the government and frequented largely by non-Catholic children, put the Catholic colleges, which have to de-

pend on the fees received from their students, at a great disadvantage.

Still greater is the injustice which closes the universities against the graduates of the Catholic intermediary schools. The institutions in which a university course can be followed are: Trinity College, Dublin, practically a seminary for the training of Protestant preachers, and the three Queen's Colleges (Belfast, Galway, and Cork,) established in 1850, and condemned both by the Holy See and the National Synod. Nothing remains for Catholic students, therefore, but a few poor, unendowed, struggling Catholic colleges, and the episcopate is laboring strenuously to win from the government a university which Catholics may frequent with safety to their conscience.

It is a pity that the Irish episcopate allowed itself, in 1879, to be inveigled into accepting the University Bill, which killed the Catholic University of Dublin, established with pontifical approbation by Cardinal Cullen and the Plenary Council of Thurles and directed for a time with such consummate ability by Dr. Newman, while the results of the insidious measure never came up even to the most modest expectations of the Catholics.—A. P.

✻

Organization of Catholic School Supervisors and Seminaries.

A correspondent in the November number of the *American Ecclesiastical Review*, who signs himself I. Wonnaughthem (I. One of Them?), acknowledges "the lack of interest on the part of pastors" in their parochial schools. "Unless pastors can be made to recognize the duty of taking a direct and personal interest in the work of teaching in our schools," he "strongly suspects," the "formation of an organised union of Catholic school supervisors," and "plans for unification will not effect much." "It is said sometimes the blame lies with the bishops who ought to see to it that the priests give catechetical instruction and otherwise interest themselves in the class." However, he continues on page 450, "the fault seems to me to lie in the training of our theological candidates." He does "not believe there is any seminary where pedagogy and the care of schools receive adequate attention. Priests get the idea, largely from our seminary training, that the only duties they have are to say Mass, preach, administer the sacraments, and take up collections; that they have no responsibility with regard to the school, or any in the class room."

A strange seminary training indeed that gives no idea of responsibility towards the children of the parish! Stranger, still, that priests who "undertake to build school-houses, to secure teachers, and to collect funds"—never show any real interest in the work of teachers, etc. If the seminary did not impress them with the necessity of looking to the schools, surely their experience since must have done so.

Of late the tendency to organise in Catholic circles is very noticeable. Catholic colleges meet and discuss; a number of seminaries held a meeting, with a view to agree and unify, and now a plea to organise Catholic school superintendents is made, not to mention the prospective federation of Catholic societies. Catholic press and truth societies have formed. The insufficiency of old forms of law and discipline regulating Catholic polity, many consider beyond question. And, though it is hard to find a priest now, or a layman, who does not belong to an association either of a pious, beneficent, charitable, intellectual, or social kind, still there is division. The idea seems to be, let Catholic organisations multiply, rather than confirm and intensify existing ones. Maybe our polyglot condition, that divides everything but faith and morals and immutable discipline, so disposes us; certainly a great variety of human institutions is adverse to the unity in which there is strength. It hardly comes within the scope of a seminary to provide a normal-school course. It goes without saying, however, that the seminarian should learn something about "pedagogy and the care of schools." In the classes of pastoral theology, psychology, and pedagogy, special attention is to be given to the teaching of children, according to the last Council of Baltimore, (chapt. 2, Title VI). It

is of recent years only that pastoral theology, as a distinct branch, was introduced in some seminaries of the United States. Psychology, being a branch of philosophy, was always taught, but hardly given such a practical turn as to offer incentive for operation. Besides, experience alone can fructify its principles. The Council requires that the alumni of seminaries learn method and manner, too, of explaining the catechism and sacred history to children, lucidly and solidly. That may mean, they should be given actual opportunity to teach in schools, and show evidence of their ability in this matter before ordination; or that, besides principles in the abstract, they should be taught their application in the concrete. As far as I know, the first is part of no seminary course in this country. There are colleges and schools in which students teach while they study theology, but that surely is not what the Council provides for seminaries, as appears from its minute chapter on seminaries, beginning with number 136 and ending with 185. Some seminaries in Europe give the opportunity of catechising and test the candidate preparatory for holy orders. To know "di fare la dottrina" was long a practice in parts of Italy. In France the treatises on Christian doctrine by Msgr. Dupanloup awakened a fresh interest, while German publications on pedagogy, with special emphasis on teaching catechism by Catholic authors, are easily first for thoroughness.

The introduction of a new branch in our seminary course is not so simple as it looks. Within the short space of such a course such a number of studies are already crowded that it is impossible to give adequate attention to all of them. If the capacity of seminaries is unduly taxed, the result will be a clergy trained to perform by routine, but lacking thoroughness in fundamental knowledge. And of the two, the latter would be most deplorable; for, if that is wanting, decline of discipline is inevitable. What must be done however in present circumstances is this:—the student of theology should be convinced during his course in the seminary of the indisputable necessity of Catholic education and of parochial schools, in accordance with the mind of the Council of Baltimore (see Title VI, No. 194.) Then as a priest, he will not fail to carry out what the Fathers of that Council have decreed in number 199. The care of souls implies preëminently the religious training of children. Thus, the seminaries, in their present condition, can furnish priests equipped sufficiently "to encourage the hard-worked sisters and brothers," to show also "those little attentions to children which will make them love him and their school." It must be remembered, he is not a school-teacher, neither is the priest to supplant the teacher. Catholic education is to provide secular as well as religious knowledge. Teachers belonging to religious communities must be encouraged indeed, but the teacher who stands alone is entirely dependent on the priest. There ought to be more Catholic normal schools, or those already in operation should be helped and enabled to improve their standing. Demands are readily made, but no assistance is given to meet them. It is an honor to be a teacher in a Catholic parochial school, but the lay-teacher should receive such a competency as will enable him to live up to his state. Some indeed are of opinion that parochial schools should be in charge of religious bodies only; however, it must be remembered, there is a state of life for school-teachers which does not require them to join a religious community; and that there may be reasons for engaging a lay-teacher.

If the promoters of the organisation of Catholic school superintendents keep in mind what the Council of Baltimore urges, both in its pastoral letter and in its decrees; if priests hold to the letter, "Jubemus ergo parvulorum curam assiduam habeant animarum rectores," and both promote uniformity and excellence, so far at least as the Roman Congregation exhorted, that Catholic schools be not inferior to public schools (see No. 200),—then the project will be a blessing and certainly help to advance true Catholic education.

Jos. Selinger.

Letters to the Editor

The Pronunciation of Latin.

To the Editor of The Review.—*Sir:*

In a recent number of your Review, I noticed your remarks concerning the necessity of a common pronunciation as well as of a common language, at meetings of various nationalities, such as church councils, etc. What I wish to know, is: Have any steps been taken to obtain such a common pronunciation? In this country, to my knowledge, most people sound the Latin vowels the same way; they differ mostly on the g and c. The former is gay or jay; the latter, dsay or say. Many of our colleges and universities decided upon gay and kay, every time. Virgo, virginis-virgo, virg(u)inis; vacca, vaccae—vacka, vackae. This, in turn, has been called a fad by some who seem to know. Those who favor it, say it is the Roman way. Cicero-Kikero. The Greeks agree upon this. Their opponents say we don't know what the Roman way was. The modern nations embodied many words in their own language and pronounce them accordingly. It will not do to change. You can not say Sissero, when reading English, and Kikero, when reading Latin.

I am not competent to go into a deep discussion of this subject; but I should like to have some practical decision. Since the Roman orator is called Tsitsero by a German, Sissero by an Englishman, Sissarro, by a Frenchman, Tchitchero, by an Italian, he must scarcely mind getting one more name, Kikero. Since we are hopelessly divided on the subject, would it not be better to follow what seems to be a rational system: Every letter has its sound, and keeps it, no matter what relation it may have accidentally to other letters. Since almost everybody is agreed upon sounding vowels the same way, why can we not agree upon the consonants as well? No exceptions to be admitted under any plea. a [h]; e [h]; i [e]; o [h]; u [oo]; g [gay]; c [k]; t [t]; tio—t-i-o; etc. Some of those things will sound funny, at first; but not funnier than a Frenchman's talk to a Dutchman, or a Dutchman's to a Frenchman, when first they meet. Nothing's like getting used to it.

Hoping to hear something on this subject, in the not too distant future, etc.

(Rev.) C. Eichner.

Dayton, O., Nov. 11th.

The McGrady Scandal.

To the Editor of The Review.—*Sir:*

In your Review [No. 32] you "call the attention of the Rt. Rev. Bishop of Covington to the pernicious extra-diocesan Socialist propaganda of a pastor of his jurisdiction, which has been for many months a source of scandal to clergy and laity alike in at least a dozen States."

Allow me to tell you the experience I had this summer in regard to this matter. While serving temporarily as pastor of St. Andrew's Church, Saginaw, Mich., a highly respected lady of the congregation asked if I had ever read Fr. McGrady's book on Socialism. I replied, No, but I would be very much pleased to see it.

After a few days she brought the book. It was entitled: 'Beyond the Black Ocean.' I read the preface, and started to read the rest, but was soon convinced that it was not worth reading. A short time afterwards, the lady asked me if I had read the book and what I thought about it. I told her simply, that she would perform a good deed by casting it into the fire. These words disappointed her. She endeavored to defend the book and to convert me to Socialism. I refuted her false, sophistic arguments, all taken from Fr. McGrady's book. Finally she said she would leave my conversion to stronger minds than hers.

I told her I would read the book once more before returning it, and in the meantime made some notes on it, refuting its manifold errors.

Labor Day was approaching, and on a certain morning I read in the *Courier Herald* that this same Fr. McGrady was invited by the labor unions of Saginaw, to deliver an

address. I thought it was my duty to notify the Bishop about his coming, and so I did.

Labor Day came and the "eloquent" Fr. McGrady addressed the people of Saginaw twice, in the afternoon at Union Park, and in the evening at Central Labor Union.

I will quote a few texts from his "prosaic poetry and poetic prose."

"The laws are made by the capitalists for the capitalists, they should be made by the wealth-producers for the wealth-producers. The club must be taken out of the hands of the despots." "If we had a just economical system, the laborer could have all the luxuries for two hours' work a day. And it is plenty. The history of the world is the history of the slave." "Socialists don't want to touch any man's property, nor have any man touch theirs. That is why they object to the capitalists taking the lion's share of the profit of labor." "The average salary under Socialism would not be less than eight dollars a day, and the day's work not over two hours. Men could then accumulate some money and have a good time. They could go to Europe and do many things for the comfort and enjoyment of their families." "The laboring people produce 75 per cent. of the wealth and get 3 per cent. in wages." (See Saginaw *Courier Herald*, Tuesday, Sept. 3rd, 1901.)

I need not say that many, especially of the laboring classes, sympathized with Fr. McGrady. They were "just crazy about him." I even incurred the anger of a Catholic family for the simple reason that, in obedience to the Holy Father, I condemned Socialism as a false and dangerous system. That such talk (or rather nonsense) as the above mentioned is liable to give rise to social difficulties in cities as Saginaw is clear as the day to the most superficial thinker. Moreover, I am certain that Fr. McGrady's romance 'Beyond the Black Ocean' and his pamphlet 'Socialism and the Labor Question,' are widely spread in some places in Michigan and not unknown in Wisconsin. It is high time, I think, that the misplaced endeavors of this misled priest, who journeyed from Kentucky to Saginaw "to further the Socialistic cause," be effectively stopped by his ecclesiastical superiors.

(Rev.) G. Rybrook, Ord. Praem.

West De Pere, Wis., Nov. 9th.

A Significant Coincidence.

To the Editor of The Review.—*Sir:*

Your comments (issue of Oct. 30th) upon what you call "the unwise position of the French-Canadian Catholics toward the Federation of Catholic societies" and your endorsement of their grievances, are strangely inconsistent. We have already a "conquering phalanx" that we should "present to our enemies on the outside," in the shape of the divinely instituted federation—the Catholic Church—and we need no other. It would be a spurious substitute. Besides the French-Canadians feel that the proposed federation would serve only as a prolific means towards the—en effet—"decatholicizing of the Catholic Church" not only among them in New England, but among the other nationalities all over the country.

Your "sympathy with the gallant fight made by the French-Canadians for their sacred rights" might be more consistent, and, by the way, may be extended to all nationalities alike. The Poles, for instance, are in the same box with the French-Canadians, only perhaps in a tighter compartment; they suffer most at the hands of the Germans, especially in their own country, Poland. Therefore, like the French-Canadians, they also held a congress in the city of Buffalo, N. Y., two weeks before that of Springfield, and said nothing of the "federation," because their sentiment against it can be readily supposed, without the absurdity of expressing it in words.

Neither congress knew of the other, yet their programs, grievances, resolutions, and the means to draw a little lightning are surprisingly similar—almost identical. The coincidence is significant. It means that "there are others" whose "sacred rights are being trodden under foot." Like the Germans, no nation "wants any enslavement," and instead of one "veritable thunderbolt," there is likely to be a regular fusilade in the Roman skies, as the nations wake up to a sense of their wrongs. Too long already, for the benefit of the Catholic cause, have the nations, numeri-

cally stronger, used the Church to de-nationalize their subjugated victims. It should not be so in the Catholic Church, but, to quote your own words :—"So long as we American Catholics can not agree among ourselves and treat one another as brethren, it will be vain to try to present a solid and conquering phalanx to our enemies on the outside," at least not in the shape of an ephemeral fad of a federation. I can assure THE REVIEW that the above are the sentiments of the Poles, both clerical and lay.

(Rev.) JOHN KUBACKI.

East Chicago, Ind.

EDITORIAL LETTER-BOX.

Rev. P. P. Z., O. S. B.—A careful perusal of the circular convinces us that it is calculated to "rope in" the unwary. Hands off !.... *Lectoribus.*—Can any one our readers oblige Mr. J. P. Tardivel, editor of *La Vérité*, Québec, with information regarding a series of articles published some time ago in this country, presumably by a Jesuit Father, on Albert Pike and his 'Dogma and Morals'? Mr. Tardivel thinks the subject was mentioned in THE REVIEW, but our memory and indices both fail us in the matter.... *Rev. U. F. M.*—The article mailed us some weeks ago was duly received and will be printed as soon as space permits.... *Pluribus Amicis.*—We again must call attention to the fact that newspaper clippings without the name of the paper from which they are culled and the number or date, are in most cases practically valueless..... *D. A.*—Our plebiscite is progressing nicely. By New Year we hope to be able to come to a conclusion about the wishes of the majority of our readers regarding the outward form of THE REVIEW.... "*Alberto.*"—We have too much space to fill weekly to be able to print nothing but original matter from our own pen. You are not the only one of our readers who would "prefer a smaller REVIEW with more 'Preussic acid.'" You seem to be under the impression that the editor has nothing else to do but get out THE REVIEW. The fact is he can devote only a comparatively small portion of his time to this journal, having much other indispensible and necessary work to attend to. He fondly hopes to be in a position some day to devote all his powers to THE REVIEW; for the present, however, you will have to be satisfied with the paper as it is or cancel your subscription. We do the best we can, and, as one of our old Jesuit professors used to say, "If you do your best, angels can't do better."

With Our Exchanges.

The *Northwest Review* of Winnipeg, edited by an eminent Canadian clergyman, has the following in its No. 4 :

In our issue of October 9th, we quoted Bishop Spalding, a noted American patriot, as saying that the average of professional attainment in the United States is low, "lower than that found in the progressive nations of Europe." That average must, indeed, be very low if so ardent an admirer of his native land is forced to make such an avowal. This accounts for the presence in the ranks of Catholic journalism of men whose impertinence is on a level with their stupendous ignorance and their utter absence of Catholic spirit. The *Catholic Journal* of Memphis, Tenn., is one instance of many. Mr. Preuss in his REVIEW had said that the attitude of the *Catholic Journal* and of several other Catholic papers in condemning Bishop Janssen for excluding the Knights of Columbus from his Diocese of Belleville "savors of presumptuous arrogance." Thereupon the editor of the Memphis paper spits out half a column of slangy abuse, calling Mr. Preuss "a fourth-rate Jim Crow editor" with a "smattering of education." Our St. Louis friend could easily defend himself against insults so diametrically opposed to the truth, since THE REVIEW is a first-rate journal, so high in fact as to be caviare to the general Catholic public, yet infinitely valuable to learned Catholics and journalists who really want to get at bottom facts : but the editor of the Memphis (paper) is hardly worth wasting good powder on. A man who has so little independent Catholic spirit as to join in the Southern un-Catholic clamor against President Roosevelt because he had a colored University President to dine with him at the White House, is quite incapable of understanding what humility and real ability mean.

Will our friend Fitzgerald of the *Catholic Journal* please put this in his corncob pipe and smoke it ?

In the language of the judicious Cap'n Cuttle, the bearings of this observation lies in the application of it.

*

Now that federation is so to speak in the air, the *Catholic Universe* (No. 1426) earnestly

pleads for a federation of the Catholic press, a sort of Catholic Associated Press. "A union of Catholic journals in the United States," it suggests, would be powerful in every way, among our own and those not of us."

If nothing else were in the way of this plausible plan, the business rivalry existing between our Catholic weekly newspapers, we fear, would kill it. ARTHUR PREUSS.

GEOGRAPHICAL AND ETHNOLOGICAL.

THE CHICKASAW INDIANS IN MISSISSIPPI.—The Chickasaw Indians in Mississippi are dying out. That race is probably stronger in the traditions of its ancestors than any other tribe in the United States. The Chickasaws of Mississippi have been there for centuries, no one knows how long. When De Soto went struggling through that country he encountered the Chickasaws. They were powerful and frequently conquered their neighbors, the Seminoles, of Florida, in battle. The early explorers had a taste of their bravery at various times, and it was years before they became civilized enough to give up the war dance.

Seventy years ago the chiefs signed a treaty giving up their property in Mississippi for land in the Indian nation. The majority of the tribe moved into the new land, but three or four thousand, in whose bosoms the traditions held, refused to go. They were permitted to remain under a clause in the treaty, and they have lived in the southern part of the State since. They get as far away from civilisation as possible and do not mingle with the white inhabitants. Many of them sold their allotments of land to the whites, and after that money was gone, they lived as best they could. The Dawes Commission is still engaged in sending those who care to go to the Territory, but the majority will die where they are, in Mississippi. There are many living who remember when the treaty was signed. They are gradually dying out, that is, the death rate exceeds the birth rate considerably. I think there must be at least two thousand still left, and many of these will never see the country of the setting sun, not if they can help it, and it looks as if the government was lenient with them.—J. A. SMITH.

The Religious World.

...Domestic...

....Fr. Ketcham's latest appeal in behalf of Catholic Indian schools is urgent and pathetic, and we hope it will be heeded. These schools, as we have already pointed out on a former occasion, are threatened with destruction unless the charity of the faithful supports them. $140,000 per annum is required. For the present fiscal year this sum has been secured, with the exception of $40,000, and the appeal goes out to every Catholic family in the land to give a small donation. If every Catholic would give ten or fifteen cents a year to this worthy cause, not only could our schools be perpetuated, but missionary efforts among the unfortunate Indians could be multiplied. The work of converting the Indians is incumbent on the whole Church in America, as Fr. Ketcham rightly points out. By performing it conscientiously perhaps we Catholics can spare our country at least a portion of the awful punishment due it by the Almighty Avenger of all wrongs for the inhuman and outrageous treatment this nation has accorded the poor red man. Thus it seems to us this work is one of national expiation.

All contributions should be forwarded to Rev. W. H. Ketchman, Director, Bureau of Catholic Indian Missions, 941 F. Street, Washington, D. C., or to Cardinal Gibbons at Baltimore, Archbishop Corrigan in New York, or Archbishop Ryan at Philadelphia.—A. P.

...Foreign...

....We note from a Havana correspondence of the *Catholic Mirror* [No. 45] that Msgr. Sbarretti received on the 20th of October official notification of his appointment by the Holy Father to the mission of Apostolic Delegate Extraordinary of the Philippine Islands, with the rank of archbishop. Archbishop Barnado of Santiago is named administrator of the Diocese of Havana. Rev. Dr. B. F. Broderick, of the Diocese of Hartford, who has been acting as private secretary to Bishop

Sbarretti, will accompany the new Delegate to the Philippines.

....We learn privately from Rome that Cardinal Martinelli will not leave the United States before Spring. There will be a consistory in December, in which no new cardinals will be created, nor will any hats be imposed. Cardinal Martinelli is expected to return for the Spring consistory, which may be between March and June, the Pope living.

As to Cardinal Martinelli's successor in Washington, it looks probable that he will be Msgr. Falconio, though Cardinal Ledochowski favors Msgr. Zaleski; and as the Apostolic delegations of America partly depend on the Propaganda, the Prefect of the Propaganda naturally is not without considerable influence in determining their personnel.

It is quite positively asserted that Msgr. Zaleski will not return to India, though he still holds the office of Apostolic Delegate to that country.

[A cablegram in the Sunday *Post-Dispatch* mentioned Msgr. Otto Zardetti, formerly Bishop of St. Cloud, now Titular Archbishop of Mocissus and Assistant to the Pontifical Throne, Honorary Canon, and Consultor of a number of Roman Congregations, as probable successor of Msgr. Falconio at Ottawa. We have no private advices confirming this speculation; though we believe that our Canadian brethren could hardly find a better substitute for their beloved Delegate than Archbishop Zardetti.]

....We see from the Cologne *Volkszeitung* (No. 967) that four American clerics are at present studying Polish in the seminary at Krakow, by order of their respective bishops, who want to put them in charge of Polish parishes in the United States. These same bishops—their names are not mentioned—are credited with the intention of sending clerics regularly to Krakow for the purpose of supplying the want of Polish speaking pastors in their dioceses.

The wise and the active conquer difficulties by daring to attempt them.—Rowe.

Catholic Federation.

The Archbishops and Federation.

Towards the end of the present month the archbishops of the country will hold their annual conference at Washington, and the *Catholic Transcript* [No. 24] wonders what their Graces will say to the Federation movement, which in its present stage it thinks they can hardly afford to ignore. Our contemporary says it knows of two archbishops who maintain that Federation is not a desideratum (Msgr. Ireland, be it incidentally remarked, recently visited the sanctum of the *Transcript* at Hartford), and gives it as its opionion that it behooves the archbishops, as "the highest embodiment of Catholic policy in the Church of the U. S.," to take up the matter and issue directions for the faithful. The *Transcript* seems rather opposed to the plan and advises the advocates of federation to get the approbation of the assembled archbishops: "With it they may hope for a partial success; without it, they should adjourn sine die."

We believe we can assert without fear of contradiction that both the archbishops and the bishops of the country are divided on the subject, and that their Graces will not take official cognizance thereof; nor will their reticence, as the *Transcript* affects to believe, "of necessity be taken as a mark of disfavor."

It is better for various reasons that the Federation be a lay affair.—A. P.

A Dissenting Voice.

The *Catholic World* Magazine of the Paulist Fathers (November) says editorially:

"The scheme of the Federation of Catholic Societies is again on the carpet, and they who are interested in Catholic movements have had time to think over the project of uniting all Catholic fraternal societies, and have made up their minds pretty thoroughly about it by this time. The scheme itself is not without its attractive features. The same sentiment that creates the fraternal organisation creates

the federation of fraternal societies. But are there not in our present circumstances more dangers attendant on the federation than there are advantages? First of all, is there a reason for its existence just now? There might have been some shadow of a reason under previous administrations, but there will be absolutely none under the present administration. President Roosevelt is determined to give Catholics all that they reasonably ask, and there will be nothing denied them that belongs to their rights. This fact of itself takes away the reason for the existence of a national body to redress grievances. What may be the dangers attendant on such an organisation? It is created in order to secure political rights. It must of a necessity go into politics. A huge political factor in the hands of men who, though worthy in themselves, yet are responsible to no one, is a most dangerous element.

"Are there not many local grievances to be redressed? Yes; but there is no need of a national organisation to right local wrongs.

"Moreover, the Catholics of the country do not want to stand before their fellow-citizens with a running sore to be healed or a grievance to be redressed. We desire rather to unite with all the people of the country and to do our share in securing its ends. We are heart and soul American, and thoroughly in accord with the best sentiments of the American government, and sympathetic with the highest aspirations of the American people. The time may come when it will be necessary for us to unite in a Catholic party, as the Catholic people did in Germany, but the time is not now. Nor is it wise to hasten the necessity of such a state of affairs."

Our opinion is: "Si vis pacem, para bellum."

The two German members of the provisional board of the Catholic Federation, Messrs. J. B. Oelkers and L. J. Kaufmann, write THE REVIEW that they regret the recent circular of the President and Secretary of the Central Verein and enclose copy of an invitation just sent out by them to the German Catholic press and addressed to all German Catholic organisations in the land, inviting every society, no matter what its affiliations, and every parish, to send delegates to the Cincinnati conference on Dec. 10th.

.... CHURCH MUSIC....

"The best part of the music of each church should enter into the service of all," according to an article in the *International Monthly*.

Commenting on this in the *New World* (No. 2) "Piccolo" says:

"The Spanish have a dish called 'Olla Podrida,' which in English is perhaps best described as 'Hotch-Potch,' a dish not usually served at the best of tables. When offering our service of praise and prayer to the Almighty, we are anxious to offer our best and not an 'Olla Podrida' of scraps, many of them redolent of heretical sentiments and fraught with schismatical associations."

A LIST OF NEW BOOKS.

[This list is published with the purpose of announcing important new publications of special interest to Catholic readers. B. Herder, 17 S. Broadway, St. Louis, Mo., supplies the list and has the books in stock.]

In a Walled Garden. By Bessie Rayner Belloc. Net $1.25.

A Passing World. By Bessie Rayner Belloc. Net $1.25.

By the Grey Sea. Net 60 cts.

A Benedictine Martyr in England. Being the Life and Times of the Ven. Dom John Roberts, O. S. B. By Dom Bede Camm, O. S. B. Net $1.25.

Thoughts on Hell. A Study in Eschatology. By Victor Morton. Net 50 cts.

Monasticism: What is it? A forgotten Chapter in the History of Labor. By H. J. Feasey. Net $1.

God and the Soul. A Poem. By Rt. Rev. J. L. Spalding, D. D. $1.25.

Chats Within the Fold. Little Sermons from a Lay Standpoint. By H. J. Desmond. Net 75 cts.

Sermons for the Sundays and Feasts of the Year. By the Cure of Ars. Net $2.

Short Sermons for Low Masses. For all the Sundays and some Feast Days. By Rev. F. Heffner. Net $1.

The Holy Sacrifice of the Mass explained in Sermons; and eleven Sermons on the Sacred Heart. By Rev. J. Fuhlrott. Net 75 cts.

Instructions on the Sixth Commandment. By Rev. I. de Bressauvids. Paper. Net 25 cts.

Her Father's Daugher. A Novel. By Katherine Tynan Hinkson. $1.25.

Terra Paterna, Vale! Being a Latin Verse Translation of Childe Harold's Pilgrimage and Other Poems. By Rev. W. J. Brennan, C. S. Sp. Paper. Net 75 cts.

The Little Imperfections. From the French by Rev F. P. Garesche, S. J. Net 60 cts.

Lucius Flavus. An Historical Tale of the Time immediately Preceding the Destruction of Jerusalem. By Rev. Joseph Spillmann, S. J. $1.50.

Dominic, St., by Jean Guiraud. (The Saints Series.) Net $1.

Treasure of the Devout Soul. Twenty-eight Meditations for Persons Consecrated to God. Net 40.

Ten Years in Anglican Orders. By "Viator." Net 50 cts.

Photograph of Members of the 2nd Eucharistic Congress. $2

NOTES AND REMARKS.

We were positively shocked when, glancing over the table of contents of the *New World* (No. 10) the other day, we read: "Mgr. (the *New World* has not yet seen fit to adopt the better form of abbreviation: Msgr.) Conaty Dead." Reference to the page indicated showed, however, that it was a typographical error for "Msgr. Conaty Honored." As our readers are aware, the Rt. Rev. Rector of the Catholic University has been raised to the episcopal dignity by the Holy Father and will be consecrated Titular Bishop of Samos, in the Baltimore Cathedral, on the 24th of this month, by His Eminence Cardinal Gibbons. He has our good wishes.

By special request we call the attention of our St. Louis readers to the approaching lecture of Dr. John C. Sundberg, a convert, and for more than six years a resident in India, for the benefit of the Hospital of St. Rose, conducted by the Sisters of Mercy. The subject of the lecture is "Babylon and the Holy Land," and it will be illustrated with stereopticon views. Time and place: Sunday Nov. 24th, 7:30 P. M. at the Liederkranz Hall. St. Rose's Hospital is the only hospital for consumptives in St. Louis. The Sisters are working very hard to complete it with at least seventy-five beds, and they deserve the support of the Catholics of St. Louis.

The Chicago *Chronicle*, commenting on certain Halloween hoodlum manifestations in the Windy City, (Nov. 2nd), expresses grave apprehension "that American citizens are laying up future trouble in their good-natured toleration of street hoodlumism."

In the unchecked youthful rioter who roams the streets at night we have the raw-material of the future anarchist.

May be the following item of the Sunday Chicago *Inter Ocean* (Nov. 10th) will help the digestion of some of our readers by causing a hearty laughter:

"Cardinal Svampa dying. Papal succession greatly influenced by his death.....His supporters have always claimed that his succession to Leo XIII. was fortold in the book of the Prophet Malachi," etc. O sancta simplicitas!

According to Edward Miller, editor of *Listen*, a monthly magazine published in Evansville, Ind., Czolgosz was hypnotized and committed his horrible crime as the irresponsible agent of anarchist murderers who had control of his mind during and after the deed. He bases his theory chiefly on the man's callousness. So long as the possibility of such a terrible abuse of the hypnotic power is admitted by men who have made a study of it, Catholic moralists are absolutely justified in warning against the practice, as they do.

It is pretty generally believed that the word "Culturkampf," in the sense of a fight made by the State upon the Church, dates back no farther than the seventies, and that it was coined by Prof. Virchow. The *Volkszeitung* of Cologne (No. 940) proves this impression to be erroneous, by quoting from the fourth volume of the *Freiburger Zeitschrift für Theologie* (Catholic), printed in 1840, a citation from a pamphlet of a certain Dr. Snell on 'The Import of the Battle of Liberal Catholic Switzerland with the Roman Curia,' wherein the word "Culturkampf" is used in precisely the same sense in which it became current in Germany, and in fact all over the civilised world, over thirty years later.

Bishop Messmer has resigned the presidency of the Columbian Catholic Summer School, but still remains a director. His earnest labors and untiring efforts in behalf of the school have earned him a vote of thanks from the Board of Directors, but little else. The School is again homeless, and there is a rumor that it may convene in the St. Paul Seminary next year.

ST. JOHN'S SEMINARY
3 8151 001 32408 3

LIBRARY
ST. JOHN'S SEMINARY
BRIGHTON, MASS.